

RETRENCHMENT, EDUCATION, PEACE, FRANCHISE, THE LAND, CO-OPERATION.

**PRICE ONE PENNY.**

THE FOUR

**P's,**

ABOUT WHICH EVERY BODY IS CONCERNED,

VIZ:—

PRINCES, PEERS, PRIESTS, PEOPLE.

BY GEORGE HOWS.

What I think of the present state of things is this:—'Tis a GAME AT CARDS! Princes, Aristocracy, Priesthood and Rulers, shuffle, cut, and deal the pack, and by some swindling trick keep all the court cards and trumps to themselves.

*The Author.*

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1849.

ALL MEN ARE BRETHREN.

THE GREATEST HAPPINESS TO THE GREATEST NUMBER.

DO AS YOU WOULD BE DONE BY.

# THE FOUR P's,

About which everybody is concerned.

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## DEDICATION.

The Four P's is respectfully dedicated to all those who can and all who cannot read. Those who can, will please read The Four P's to those who cannot.

## THE STYLE.

The Four P's is composed in various styles, in order to suit various tastes. What is one man's meat, is another man's poison. The Four P's alternates between "grave and gay, the lively and severe."

## PREFACE.

What I think of the present system of things, is this:—'TIS A GAME AT CARDS: Princes, Aristocracy, Priesthood, and Rulers shuffle, cut, and deal the pack, and by some dishonest trick, keep all the court cards and trumps to themselves.—There, friend, take that for a Preface.

## INVOCATION.

Great God! *Thy Kingdom come, Thy will be done on earth as it is in Heaven!* Almighty Father, this is a beauteous earth; but how it has been marred by the cruelty of man. "*Man's inhumanity to man, makes countless thousands mourn.*" How long, oh! people, will ye thus suffer? How long will ye keep out of harmony with God and His laws? Look around ye, oh! toilers; do ye not see that they who rule, rule not for the *general* good, but for *their own aggrandizement*. Great God! the toilers starve and are worse off than the beasts of the field; but Thou hast provided abundantly for all. Oh! God, the evil laws of evil men—of Princes, Aristocracy, and Priests, have supplanted Thy divine laws; hence thousands eat the luxurious bread of idleness, whilst millions of the sons and daughters of industry pine amid the plenty of their own creating.

Almighty Father, we desire to be placed in harmony with Thy divine teachings. Fulfil, O God and man, that beautiful unfulfilled prophecy which says, *The Husbandman that laboreth shall be first partaker of the fruits of the soil.* Great God! come Thou in Might, Majesty, and Justice, to judge the earth. Oh! raise the minds of the people so that they may feel and know and establish their just rights, and perform the sacred duties of good men and citizens. Great Father! destroy Thou the evil principle which actuates the present vicious race of Princes, Aristocracy, and Priests. They are the enemies of Humanity; they crush and corrupt; they keep the people in bondage and ignorance, and make null and void Thy blessed laws, and instead thereof establish their own diabolical statutes. Thy holy Word, O! God, as spoken in Thy great Revelation of Nature, is ever preaching Love, Liberty, Peace, and Plenty, to Man. Oh! ye people, may ye receive instruction from on high, and become powerful, in order to defeat your rulers and great men who live upon your industry. May labor be duly rewarded, and may the toilers be raised from their present sufferings and degraded position, and become wise, virtuous, and happy. May vicious rulers be dragged down from their exalted position, and may the spirit of Love and Wisdom come among us. The great of the world have hitherto ruled for evil: may their days be shortened! Gracious Power, we believe the time has well-nigh arrived when the present race of Princes, Aristocracy, and Priesthood will be destroyed, to make room for thy true Aristocracy of Nature. Oh! Bencificent Spirit, hasten the happy day when the people of the nations may feel, and know, and act, as if they felt and knew that *All Men are Brethren*: for then, and not till then, will *Thy Kingdom come, and Thy will be done, on earth as it is in Heaven.*

## THE SUBJECT, IN WHICH WOMAN IS OF COURSE. CONCERNED.

We have to treat of Princes, Peers, Priests, and People. Among the last-named class, *Woman* is of course included. We hail our wives, mothers, daughters, sisters, and sweethearts, as Sisters of Mercy—as Sisters of Charity. We would qualify Women to become fitting teachers of the rising generation. Woman, who is equal, in many respects superior to Man, has been neglected, slighted, and undervalued. Men have suffered much through the neglect they have evinced towards their wives, mothers, sisters, and daughters. Let us strive to elevate our Women; give them equal justice, equal influence, equal independence. Why does not Woman occupy her proper position? Because in strength of body Man is her superior; hence, he originally usurped, and now withholds her rights. Awake from your lethargy, oh, Woman! and no longer be content to remain as a toy and a slave. Improve your hearts and heads, in order to be better able to discharge the important duties which devolve upon you. Remember, oh, Woman! you are the chief educators of what will one day be Men and Women. Mothers form the characters of the rising generation. Oh! try to qualify yourselves to become *good mothers*. Society wants more of the gentle and inspiring influence of Woman. We shall never have a much better world till Woman's power is more felt than now. Women *inspire* men to action.

Now to our text of the FOUR P.'s, viz., Princes, Peers, Priests, (Parsons if you like it better), and People. We must have PRINCES and PEERS, viz., Nature's aristocracy of virtue and intelligence, and PRIESTS who perform labours of *love*—not hirelings, who, as now, make a trade of the Gospel. The system of Royalty and Aristocracy is founded in Nature; it dates back from a very rude age. Originally, the strongest man, the most valiant in battle, the swiftest on foot, the best marksman, was by common consent chosen as Chief or King. Nature placed her regal mark on chiefs and kings of old; their sovereignty was acknowledged; they were obeyed, because they were superior. Look at the domestic economy of the honey bee; the queen carries unmistakable evidences of majesty about her royal person; she is sovereign of a willing people; she reigns in the hearts of her industrious subjects, because she is *not a sham*. How many European Princes, Peers, and Priests, can say with the queen bee, "I AM NOT A SHAM?" We pause for a reply. \* \* \* \*

We live in an age of electric telegraphs, steam presses, and railways. The People are going forward; if Princes, Peers, and Priests, stand still, they will be snuffed out—extinguished. If they don't move on, they'll be moved off.

Now for a word or two about

### PRINCES.

In his coronation oath, the King swears "to govern according to the statutes; to cause law and justice in mercy to be executed in all his judgments; to maintain the laws of God, the true

profession of the Gospel, and the protestant reformed religion ; to preserve unto the Clergy and to the Church all such rights and privileges as do or shall pertain unto any of them. Some of the prerogatives of the King are the sending Ambassadors, making war and peace, creating peers. The King is declared to be superior head both of Church and State, and accountable to none. The law also prescribes to the King absolute *perfection*. It is an established maxim that "the King can do no wrong." But Kings *do* that which is wrong by *right divine* ; they profess to reign by divine right ; say they, the powers that he are ordained of God ? A third attribute ascribed to the King is *perpetuity*. In his political character, the "*King never dies*." Thus the bells are muffled at one moment, intending thereby, to express lamentation for the demise of a prince ; the next hour a merry peal is heard on the accession of another. 'Tis all sham ! all pretence ! abounding with contradictions, falsehoods, and inconsistencies innumerable. The life of a modern sovereign comprehends one great falsehood from the cradle to the grave. The history of Royalty is written in blood ! Alas ! the misery it has inflicted ; the tears of sorrow it has caused to be shed. Oh ! the persecution and wrong it has perpetrated. 'Tis a huge pyramid of Vice combined with a small pebble of Virtue. \* \* \* Whoever heard of hereditary doctors, lawyers, or cobblers ! Then why have hereditary rulers ? If it would be absurd to have hereditary doctors, lawyers, and cobblers, it is more absurd to have hereditary rulers.

Now turn we to our nobles by courtesy, the

## PEERS.

Of whom Blackstone very gravely says, "The lords are an aristocratical assembly of persons selected for their piety, their wisdom, their valour, and their property." How very funny *all* this sounds in this year of 1849. *Selected* ? By whom ? *Self-elected* is the proper term, Mr. B. Their "piety," too ; the piety of the peers of England ! In what does *it* consist ? Why, in maintaining the State Church for the purpose of clutching for their order the highest prizes. The "wisdom," forsooth ! Who ever heard of hereditary wisdom ? Wisdom is neither inheritance nor legacy ; wisdom oftentimes walks in clouted shoes. Oh ! let us hear no more about hereditary wisdom. But they have been selected for their *property* also. Too true is it that they have been *so* selected ; yea, they have regarded, do regard property more than they estimate the flesh and blood of men, women, and children. Sweet indeed might be the use of property, in teaching the ignorant, in delivering the poor from the fangs of the oppressor, in hindering up the broken-hearted, in visiting the widow and the fatherless. But property in the hands of the aristocracy is greatly used to effect the moral and political degradation of those to whom it owes its value. With our nobles (and others too), property too often accumulates to crush and to corrupt. Truly has Lamartine said, "The epoch when aristocracies fall is that in which nations regenerate themselves." Another French writer

has said, "The English aristocracy is the last remnant of the fendal iustitutions in Europe; and England is the battle ground on which the contest for its extinction must be fought out." And M. Passy thus writes, "Woe be to those nations when the magnificence of the few displays itself at the expense of the many! Such is the state of Great Britain." \* \* \*

Our so-called aristocracy—

"That generation born—merely to eat up the corn."

are the greatest obstacles we have to the advancement of the people. That body of sapients, more conspicuous for the smallness of their hands and feet than remarkable for the largeness of their sympathies with the people, require to be shorn of much of their power. The House of Lords, that hospital of incurables, sadly wants re-modelling. These relicts of the wisdom of our ancestors must be uprooted, and their places occupied by the true aristocracy of nature,—virtue and intelligence.

"That old boast  
Of blood, is but opinion's idle brag,  
And Nature knows no scutcheons."

"It seems to me  
'Tis only noble to be good,  
True hearts are more than coronets,  
And simple faith than Norman blood."

\* \* \* As we shall devote our next\* tract exclusively to the consideration of

## PRIESTS,

We intend to say little about them here. It appears that all animals have an innate weakness, and become the prey of other animals. *Priests prey and feed on men and women.* You, reader, with the rest of your kind, have an imaginary ring passed through your nose, and are led about by Bishops and Priests. Don't be angry, dear friend, it's a great fact. If you doubt it, if you prove restive, it don't alter the case—look at your tithe system, your church rates, your proctors, ecclesiastical courts, &c. &c., and deny the statement if you can; in addition to this, think of all the "religious" machinery of dazzling crowns, thrones, &c., and the theory of infernalism theological, adopted alike by Papist, Protestant, and Dissenter, and acknowledge till you know and act better the truth of the ring metaphor. One word, however, about our Church of England Priests in particular; it is this: The more influence State Priests possess in any given locality, the more ignorant and vicious are the people. I dare say it appears strange to some folks, that here, in England, where we pay so much for "religion," the people and priests are so irreligious; but the most useful and virtuous are not always best paid.

"Woe unto you scribes and pharisees,  
Who eat the widows' and the orphans' bread,  
And make long prayers to hide your villanies—  
Said he who had not where to lay his head."

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\*David's sling at the State Church Goliath.

We will now glance at

## THE PEOPLE,

Whom Butler thus quaintly hits off in his inimitable style—says he.

“How various and innumerable  
Are those who live upon the rabble;  
’Tis they maintain the Church and State,  
Employ the priest and magistrate,  
Bear all the charge of government,  
And pay the public fines and rent;  
Defray all taxes and excises,  
And imposition of all prices;  
Bear all the expense of peace and war,  
And pay the pulpit and the bar;  
Maintain all churches and religions,  
And give their pastors exhibitions.”

\* \* \* We live in eventful times. Royalty is luxuriating in all the dazzling sumptuousness of riches, wrung from the hard earnings of the despised, over-burthened, and ill-paid toilers. Yea, a monarch’s goblet is wrought out of the bones and sinews of his subjects, chased with widows’ tears, and filled with sparkling wine compressed from the sweat and blood of the people. The aristocracy monopolise the land, give gorgeous entertainments, squander their thousands on useless baubles; whilst the poor, unearned for, famished and faint by the road-side of very hunger. Our Priesthood, cold-hearted and hypocritical, blaspheme the name of Heaven by robbing the hard-working man in the sacred name of Religion. *Fallit enim vitium specie virtutis et umbra.* Our merchants, tradesmen, and manufacturers are bankrupt; pawnbrokers prosper, poor-houses are besieged, lunatic asylums are crowded, gaols are full. Our artisans, our handicraft men, and our labourers; alas! alas! for many of them; they are doomed to involuntary idleness! they beg, they endure, they weep, they groan, they starve, they thieve, they are houseless and homeless; they are wanderers and pilgrims in the land of their fathers; their pillow is the cold, cold ground; they are clothed in rags; their food is the very husks of the earth; they pray to Death to relieve them from their sufferings, and the monarch of the grave in mercy hears their supplications. Oh! most startling and awful fact; the last stage that ends the strange eventful anomaly of the working man—even the sober and industrious—is the union workhouse, and a pauper’s grave. But we murmur not at the dispensations of heaven; we look around on the beautiful face of Nature, and exclaim, “God is good.” Let us understand things aright; it is bad laws made by Princes, Peers, and Priests—*Fruges consumere nati*—which stand between the good things of this world and the starving population. God sends seed time and harvest, but eternal winter pervades the habitations of the peasant and artisan. The brightness of the sun and the beauties of nature appear to mock the misery of the unfortunate millions. God sends abundance of good things for his creatures, but man too often, in reference to his fellow-man, counteracts the beneficent influence of the Creator. We say, God help the people!

God help the poor toilers who received this fair earth from the hands of the Creator, and have rendered its surface productive and beautiful to look upon. In truth, the ends of a divine and those of a human legislation are vastly different.

## ANOTHER CHANGE OF STYLE.

Now for another change of style. "Variety is charming," as Nature and school copy-books say. Too much of one thing is not good. Change of pasture makes fat calves. Change of air, scenery, diet, and society, is good for man, and woman too; and change of style is at times pleasing to a reader. \* \* \* Just by way of a remembrance to critics and reviewers (from our heart of hearts we say, God help those poor hapless mortals who are doomed to obtain their daily bread, and pass their living death in reading books, merely to criticize and review them), we say—

Ideas always forerun their realization: theory precedes practice. The dreams of the fact of one age, become the realities of the future. Reader! may you profit by the perusal of this tract, by embracing that which is good and true. The spirit of all truth has not yet come among us.

## A GENERAL, NOT A PARTICULAR VIEW OF THE FOUR P'S.

*All men are made of the same kind of materials.*

1. All men are made of the same kind of materials, the prince and the peasant were both produced from the dust of the earth.

2. Each in the course of time will crumble into ashes again; when it will not be known which particles formed the prince, or which the peasant,

3. They are both subject to the same natural laws; they both require to breathe the same kind of air; the sun shines on each of their countenances, and every one is liable to disease.

4. Strip the prince of his artificial trappings, his crown, his robe, his coronet, his sceptre; and who will know which is the prince and which the peasant.

5. A peasant is frequently a prince in mind; a prince is sometimes a mere scavenger of nature.

6. Let us not confound the trappings and paraphernalia of kings and courts, with the man.

7. The man, and the sham prince, peer, or priest, are two distinct things. Man is as nature produced him; the crown and sceptre, the robe, the court, the mitre, is the prince, the peer, or priest.

8. Which is the most noble part of a king? the dazzling crown, the ermined robe, the costly sceptre: or the soul and body which he received from the creator of all things?

9. Many attach more importance, to and hold more sacred the gew-gaws and trinkets appended to so-called royalty, than they estimate the flesh and blood beneath, common to all.

10. Nature makes men and women: men and women in their ignorance make and permit sham princes.

11. There must be governments and rulers: in order to have a good government, we must be ruled by an aristocracy of virtue and intelligence.

*We are deceived by appearances.*

1. We are too much dazzled by forms and ceremonies: too much deceived by appearances.

2. Great houses do not always contain great folks; fine coats do not always cover fine gentlemen. A blackguard is a blackguard still, whether he lives in a splendid mansion or in a miserable hovel.

3. A fool is a fool still, whether attired in the height of fashion, or encased in a smock frock: the house and coat too often set off the man, not the man who sets off the house and coat.

4. Nature's gentlemen and nature's nobility are confined to no particular class of society. They are to be found in palaces and cottages.

5. The true nobility are made up of noble minds, filled with native worth: endowments of the heart and mind make the chief difference between men. The King of Kings was born in a manger.

6. The noble by courtesy, what are they too often that is not opposed to true greatness.

7. Fairly and fearlessly availize titles, creeds, forms, and ceremonies, and give honor to whom and to that to which honor is due.

*Banish Sectarianism and Party Spirit.*

1. Henceforth knowest thy brothers and sisters in humanity as sectarians and partisans. View them only as members of one great family.

2. All men are brethren. God hath made of one blood all

nations that dwell on the face of the earth.

*Oh! what a delightful world is this!*

1. Oh! what a delightful world is this! In Spring, Summer, Autumn, and Winter, how glorious!

2. Yet, many of the sons of men heed not, feel not, its glory: they are ignorant, they are weary and heavy laden with cares and sorrow: they view each other as enemies.

3. Behold the magnificent oxen, as they quietly graze in the green pastures; and see how bountifully they are provided for.

4. Man careth for his cattle, his horses, and his hounds; but his fellow man is frequently destitute of a place where to lay his head, or a crust to satisfy the cravings of hunger.

5. Yet, how beautiful, gay, melodious, bright, and ever young, is this buoyant earth!

6. So deeply involved is man in the mists of ignorance, that he is not aware, to the full extent, of his highly artificial state: so saturated with error, that he knows not how to extricate himself from the labyrinth of evil by which he is beset.

7. So ill-informed, that in many instances he mistakes good for evil, right for wrong, virtue for vice; and thus he is wretched and irreconciled, not adapted to his high calling.

8. Behold nation at war with nation, family against family: see parents lamenting over their children, and children deploring the evils of their parents.

9. Why is this? Because they possess not the spirit of Love and Wisdom, as taught by Jesus of Nazareth.

10. Men and women are even as captured birds, they at times



escape from their prison houses and view the beauties of nature. Their minds then soar above the things about which mortals are so anxious.

11. At such periods they endeavour to throw off the artificial and put on the natural, and with all their hearts and souls exclaim, "*Oh! what a beautiful world is this!*"

12. Alas! they return to their cages; put on their funeral cloaks and church-yard countenances; act the artificial, and breathe and mourn, and mourn and breathe, on.

13. Man is acting in a world of *stern realities*: he has carried does carry, will have to carry, his cross; but in the Christ spirit, (wisdom and virtue) he may find a Saviour, even in this vale of tears.

14. But we rejoice to know that all things within and around us are not altogether dark and obscure.

15. Oft has our mind mounted to the "third heaven", in contemplating the beauties by which we are surrounded, and in witnessing the harmonious arrangements of nature.

*The People are for the use (?) of Princes, Peers, and Priests.*

1. From the present aspect of affairs, we might conclude that the multitude are sent into the world expressly for kings, princes, dukes, lords, bishops, squires, parsons, and lawyers to prey—to feed upon.

2. Millions of half-starved, mentally and bodily stunted sons and daughters of labor, are viewed as only so much of the raw material of workable humanity, brought into existence for the purpose of upholding, in unhallowed pomp and grandeur, a certain number of factory lords,

commercial princes, gentlemen farmers, and railway kings.

3. For the people to be apathetic and indifferent, in so vicious and unnatural a state of society, would be an insult to God, to nature, and to humanity.

*Behold the Times!*

1. The people of the nations, even the hewers of wood and drawers of water, are in agitation.

2. The genius of advancement, the spirit of Good, has thus whispered to the masses of Christendom: "*Behold! ye are not mere goods and chattels, ye are men and women!*"

3. As such ye now long to clothe yourselves with the rights and privileges of humanity.

4. The new-born spirit of the millions floats on the surface of the earth, now bewitching with its sweet tones; anon announcing to tyrants its dread presence with a voice of thunder.

5. But the common brotherhood of man must be preached, till universally acknowledged.

6. Behold the times! The thrones of monarchs have fallen. We see a race of kings to-day; to-morrow, lo! they are exiles and fugitives in a foreign land.

7. The multitude have fairly entered on a new era—the age of dawning freedom; we are approaching the good times foretold by prophets of old, and sung of by poets and good men of all ages.

8. The time for cleansing the sanctuary is fast arriving: this is one of the periods of the great shaking of the nations, but all is working for good to the many.

9. As storms by agitating water are calculated to purify that element, so will these great political struggles tend to rectify the stagnant and corrupt state of existing institutions.

10. Institutions and customs outlive their usefulness. Institutions and customs founded in the ages of barbarian ignorance, must recede before the light of a superior intelligence.

*The leading thoroughfares, and the back streets, lanes, and alleys.*

1. Behold the grandeur of England; her palaces, mansions, parks and public thoroughfares, railways and shops.

2. Behold the splendour of royalty and aristocracy, the army and navy, of priests and merchants.

3. Behold the glitter of her shops, the riches of her warehouses, filled, yea crammed with every luxury and necessary of life.

4. These riches, these monuments of apparent greatness, meet the eye in all our leading thoroughfares

5. The men and women of our back streets, lanes, alleys, cellars, garrets, fabricate and erect all this partial glory.

6. The rich men and women of the leading thoroughfares, and the poor men and women of the back streets, are alike constituted.

7. The men and women of the glittering drawing room, and the men and women of the noisome cellar, are sons and daughters of humanity.

8. Men and women all the world over are brothers and sisters; God hath made of one blood all nations of men.

9. The privileged men and women, the consumers only, of the leading thoroughfares, are comparatively few: the men and women of the back streets, lanes, alleys, cellars, and garrets, are very, very many.

10. The best off are least useful and most idle: the worst

off are most useful and most industrious. One produces all, the other consumes all.

11. This is not according to the gospel of Christ; this is not on the divine principle of each for all, and all for each; this is not doing as we would be done by. *The system is corrupt, therefore must perish.*

12. \* \* \* But this is not an agreeable subject; a fairy tale, a novel, a romance, or play, is much more pleasant.

13. But see! here comes a splendid cavalcade, made up of royalty, aristocracy, priesthood, princely merchants and manufacturers.

14. How superb! how glorious! how glittering! how pleasing to the eye is this procession.

15. What do the great of the earth think, when they look on the figures, faces, attire, and dwellings of the poor?

16. Come forth! come forth! ye men and women of the back streets, and witness this glorious sight.

17. Why do ye not come out, ye sons and daughters of Industry, and shout forth your loud huzzas as such a magnificent cavalcade progresses?

18. Why thus unwilling, why thus gloomy, why thus morose? from whence proceed these murmurs of disapprobation? what say ye?

19. "This cavalcade is made of our blood, bones, and sinews; we starve, work, and pay, whilst they eat the bread of idleness.

20. This is why we men and women rejoice not." \* \* \*

21. Poor fellow! say ye that ye have just quitted a sick and beloved brother lying on a little of straw? He would have worked, say you, but work he could

not obtain; he is now dying for want of food; I tried to rouse him to come forth, but he said,

22. "Oh! brother, disturb me not, mock me not, let me oh! let, me die in peace, or give me food!"

23. Alas! poor man.

24. Yea, thousands and tens of thousands are there, like my poor brother, thus pining, dying for want of food. this is no true grandeur.

25. 'Tis merely a glittering cavalcade of idleness, and might, and wrong, the sight of which only the more aggravates the sufferings of the honest, but ill-paid sons and daughters of industry.

26. And so he departed, after relating this, his thirde-told, but alas! too true a tale.

27. But hope on, brothers and sisters, hope on for the happier day. Look up, ye distressed and unfortunate poor: tho' clouds o'ershadow you now, it will not always remain so.

28. The time will come when every man and woman will be valued not for gold, but for his or her virtue, well-directed industry, and intelligence.

29. Then people will be rewarded according to merit; and labor will be remunerated in proportion to its value.

30. Yea, hope on, ye toilers, your children will rejoice. *The earth is the Lord's, and the fulness thereof*: the state will hold a portion of the land in trust for the people, for your children's children: *the meek shall inherit the earth.*

*Rejoice, ye sons and daughters of industry.*

1. Never since the recorded history of man, was the civilized world so convulsed as now. A mighty change is at hand. What will the change be like?—that

is the momentous question,

2. We cannot change for the worse. According to the eternal laws of progression we must advance. "On! for ever, on!" is the motto of humanity.

3. \* \* \* The sun of intelligence has just begun to dawn on the minds of the multitude—it is yet early dawn.

4. The small glimmering of light which has shone on the people of the nations, the princes, aristocracy, and priests of the world term darkness.

5. And the gross darkness in which the masses have for ages been involved, princes, aristocracy, and priests term glorious light!

6. Princes, aristocracy, and priests term darkness light, and light they term darkness.

7. Oh! may the great Power which governs all things hasten that glorious light and life to humanity, which shall prove darkness and death to the sham princes, peers, and priests of the world!

8 \* \* \* Rejoice, ye sons and daughters of industry; the long, long night of the people is far spent: the day is at hand.

2. The multitude are awakening from the slumbers of ignorance which have for ages paralysed their intellectual faculties, and rendered them the slaves of those who have been placed in authority over them.

3. The people resemble the mighty ocean: their oppressors a running brook; the people a stupendous pyramid, their oppressors a tiny pebble.

4. The rulers of the land must listen to the voice of the poor, demanding justice and liberty: they must endeavour to place the toilers in a position to *help themselves.*

5. If the sires turn a deaf ear to the voice of the people, their sons will in vain shut themselves up in their drawing rooms to escape the demands of millions of injured men.

6. Their unwelcome cries for justice, their demands for right, will, if unheeded, be made in a voice of thunder.

7. The wrongs of the people will haunt their rulers whilst reclining on their luxuriant couches.

9. The effects of the music to which their richly attired bodies may be gracefully keeping time, will be destroyed by the waking giant of oppressed industry.

9. Oh! may our rulers, inspired by a spirit of *Love* and *Wisdom*, *concede*, in order that the masses may not, through *Wrath* and *Revenge*, compel the powers that be to *surrender* that which is just and proper to the people.

## CONCLUSION.

And now, kind reader, adieu—the best of friends must part, so must we, to meet again I hope on the first of next month; and may our friendship, the older it grows, prove the stronger. \* \* \* How beautiful thus in the sanctity of my own quiet, comfortable home, (oh! that all were as well provided for as myself and mine), to be enabled to address the millions. Thanks to the Printing Press for such a boon! The press is doomed to expose and destroy all shams, whether they be sham Princes, Peers, and Priests, or other counterfeits. \* \* \* \*

Once more, adieu friend. We have talked of many and important matters in a small space; there is, however, one subject left of far more importance than any we have treated of. I will leave it with you to meditate upon till we meet again. I allude to that life of life, the *inward life* of man. Were all the riches, splendour, and pomp of the world collected together into a gorgeous and brilliant heap, there is one thing of infinitely more importance than all this glittering pyramid of external wealth—it is the inner life of man; yea, the soul of the most humble, the most despised, the most depraved human being is of far more importance than all the accumulated grandeur of the external world. Dear brother, dear sister, have you thought of this important subject? If you have not, pause now, and ask yourself this momentous question, “Have I the precepts of Christ and good names in my heart? (the having of which is the light of the soul.) Is my spirit striving to place itself in harmony with the great and universal spirit of God and nature, or am I in spiritual darkness; and is the great spirit striving in vain with my spirit? Oh! think of these things, I have only just mooted this deeply interesting topic. I will return to it on some future occasion:—my duty as a minister of the Church of Humanity in Christ and all good names, prompted me to direct your thoughts to this great subject. For the present, adieu, may Heaven bless you and yours.